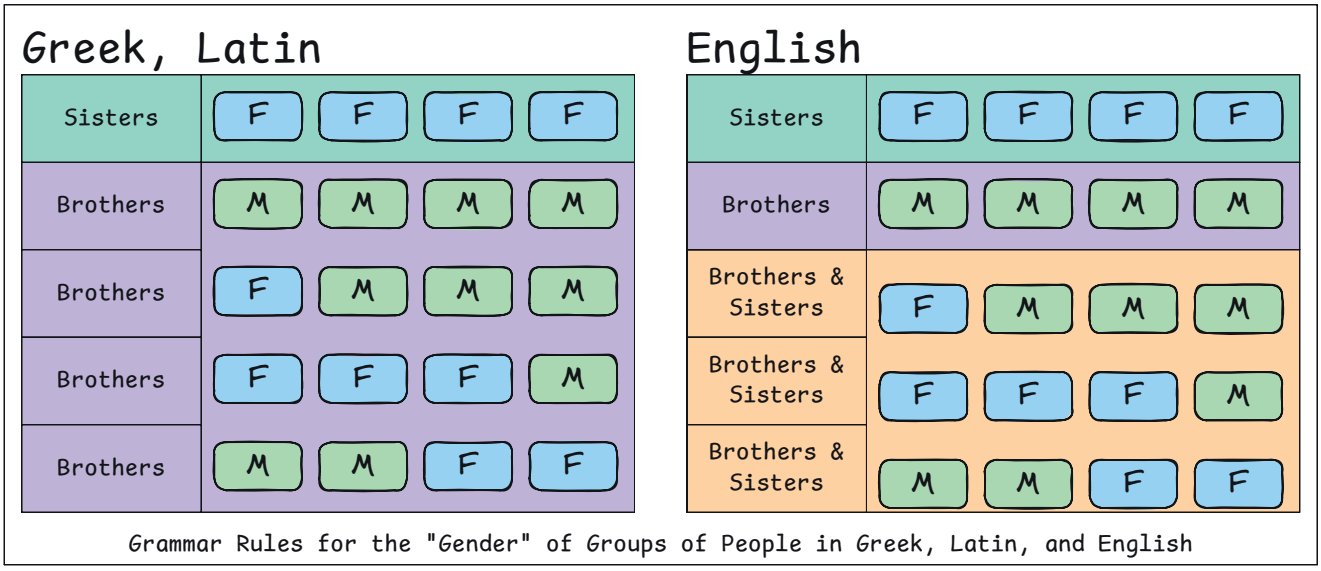
HANDOUT-Additional Diagrams

English is more precise and less patriarchal than Latin and Greek



How Tall was Goliath? (Depends on the manuscript tradition)

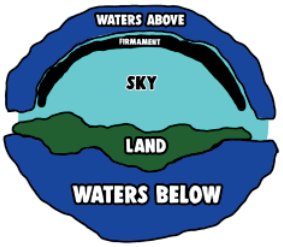
End of 1 Sam 17:4 — **Masoretic Text**

גָּבְהֹו gā-ḇə-hōw	whose height [was]
שֵׁשׁ šêš	six
אַמֹּות ʼam-mō-wṯ	cubits
וְזֶרֶת׃ wā-zā-reṯ.	and a span

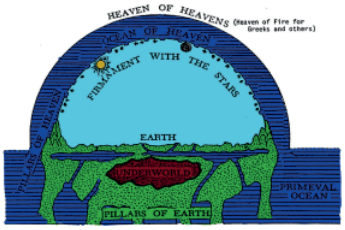
End of 1 Sam 17:4 — **Septuagent**

5311	ὕψος	hypsos
	His height	Noun, Nominative Singular Neuter
1473	αὐτοῦ	autou
		Pronoun, Demonstrative Genitive Singular Masculine
5064	τεσσάρων	tessarōn
	was four	Adjective, Genitive Plural Masculine
4083	πήχεων	pēcheōn
	cubits	Adjective, Genitive Plural Masculine
2532	καὶ	kai
	and	Conjunction
4693.1	σπιθαμῆς·	spithamēs
	a div.	Noun, Genitive Singular Feminine

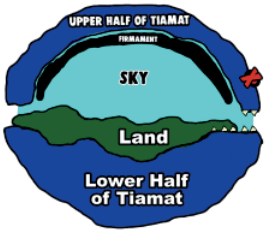
FIG-RELIG-MESOP-Genesis-Enuma-Elish-Cosmos



COSMOS IN GENESIS 1



GENERAL ANE PICTURE



COSMOS IN ENUMA ELISH

Technological Innovations have Theological Implications

Twin Innovations of the Scofield Reference Bible

1) Editor's Cross-Reference

A.D. 26.

a vs.6-8,15; Mal.3.1.

b *Law (of Moses).* John 7.19. (Ex.19. 1; Gal.3. 1-29.)

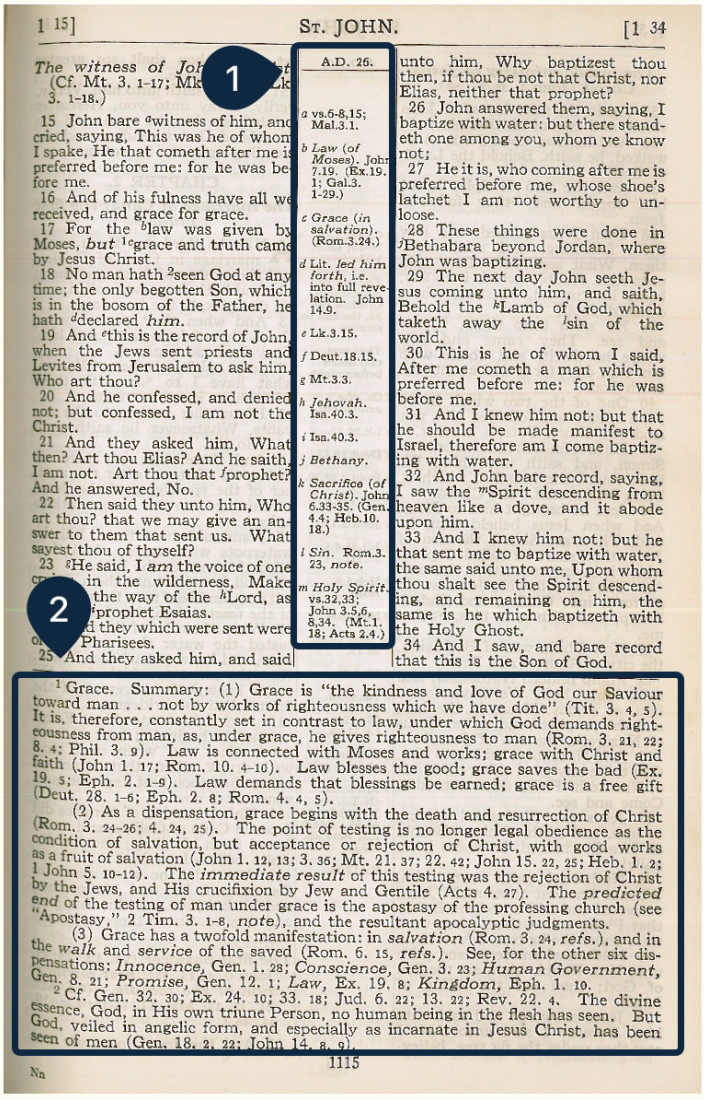
c *Grace (in salvation).* (Rom.3.24.)

unto him, Wh
then, if thou be
Elias, neither th
26 John answe
baptize with wat
eth one among y
not;
27 He it is, wh
preferred before
latchet I am
loose.
28 These thin
Bethabara bey

2) Layering of theological commentary under sacred text.

of the Pharisees.
25 And they asked him, and said

[1] Grace. Summary: (1) Grace is "
toward man . . . not by works of righte
It is, therefore, constantly set in contra
eousness from man, as, under grace, he
8. 4; Phil. 3. 9). Law is connected wit
faith (John 1. 17; Rom. 10. 4–10). Law
19. 5; Eph. 2. 1–9). Law demands tha
(Deut. 28. 1–6; Eph. 2. 8; Rom. 4. 4, 5).
(2) As a dispensation, grace begins
(Rom. 3. 24–26; 4. 24, 25). The point of
condition of salvation, but acceptance



1 15] ST. JOHN. [1 34

A.D. 26.

a vs.6-8,15; Mal.3.1.

b *Law (of Moses).* John 7.19. (Ex.19. 1; Gal.3. 1-29.)

c *Grace (in salvation).* (Rom.3.24.)

d Lit. *led him forth*, i.e. into full revelation. John 14.9.

e Lk.3.15.

f Deut.18.15.

g Mt.3.3.

h *Jehovah.* Isa.40.3.

i Isa.40.3.

j *Bethany.*

k *Sacrifice (of Christ).* John 6.33-35. (Gen. 4.4; Heb.10. 18.)

l *Sin.* Rom.3. 23, *note.*

m *Holy Spirit.* vs.32,33; John 3.5,6, 8.34. (Mt.1. 18; Acts 2.4.)

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28 These things were done in Bethabara beyond Jordan, where John was baptizing.
29 The next day John seeth Jesus coming unto him, and saith, Behold the [k]Lamb of God, which taketh away the [l]sin of the world.
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32 And John bare record, saying, I saw the [m]Spirit descending from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34 And I saw, and bare record that this is the Son of God.

[1] Grace. Summary: (1) Grace is "the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done" (Tit. 3. 4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3, 21, 22; 8. 4; Phil. 3. 9). Law is connected with Moses and works; grace with Christ and faith (John 1. 17; Rom. 10. 4–10). Law blesses the good; grace saves the bad (Ex. 19. 5; Eph. 2. 1–9). Law demands that blessings be earned; grace is a free gift (Deut. 28. 1–6; Eph. 2. 8; Rom. 4. 4, 5).
(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24–26; 4. 24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1. 12, 13; 3. 36; Mt. 21. 37; 22. 42; John 15. 22, 25; Heb. 1. 2; 1 John 5. 10–12). The *immediate result* of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4. 27). The *predicted end* of the testing of man under grace is the apostasy of the professing church (see "Apostasy," 2 Tim. 3. 1–8, *note*), and the resultant apocalyptic judgments.
(3) Grace has a twofold manifestation: in *salvation* (Rom. 3. 24, *refs.*), and in the *walk* and *service* of the saved (Rom. 6. 15, *refs.*). See, for the other six dispensations: *Innocence*, Gen. 1. 28; *Conscience*, Gen. 3. 23; *Human Government*, Gen. 8. 21; *Promise*, Gen. 12. 1; *Law*, Ex. 19. 8; *Kingdom*, Eph. 1. 10.
[2] Cf. Gen. 32. 30; Ex. 24. 10; 33. 18; Jud. 6. 22; 13. 22; Rev. 22. 4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18. 2, 22; John 14. 8, 9).

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